Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL. VII. BOSTON, SATURDAY, AUGUST 16, 1828. NO. 33.

INTELLIGENCE.

British and Foreign Bible Society.

At the recent meeting of this noble institution in London, (May 7th) many interesting remarks and statements were made, among which were the following, which we have selected from the speech of Rev. *Dr. Patterson*, who has been, for many years past residing in Russia, engaged in promoting the circulation of the Bible in the extensive dominions of that empire.

When I recollect, that it is only twenty-four years since the British and Foreign Bible Society was established, and when I take a view of what it has, by the Divine blessing, been enabled to accomplish during that comparatively short period; I am compelled to exclaim, "What hath God wrought!" If I look at the list of the Languages into which the Scriptures have been translated, or are translating, and compare it with the geography of the world, I can scarcely find any great Nation on the earth into the language of which a part at least of the Scriptures has not been rendered. If I look to Europe, there is scarcely a Tribe, however small, which does not possess, in its own language, Heaven's best boon to man. If I look to Asia, I find the Scriptures in almost every language spoken by the inhabitants of that great cradle of the human race: and the same may be said concerning the great Continents of North and South America. And with regard to Africa, where the least has been done for the circulation of the Scriptures, yet, having given it to the Arabs, and in the language of Abyssinia and Egypt, you have put the word of eternal life into a great proportion of the languages of its inhabitants. If I look at the great Islands of the Pacific, I see there the lame man leaps as a hart, and the tongue of the dumb is loosened; for by your instrumentality, and that of others, the waters of life have broken out in that wilderness. Yes, My Lord, you have been the instruments of causing the water of life to flow to almost all countries and people and tongues: and already we see, on each of the sides of the river, the tree of life bearing its fruit every month, and whose leaves are for the healing of the nations.

But, My Lord, much as you have been enabled already to accomplish in the way of giving the Scriptures in the various languages of the world, I am sorry to reflect that so little has been actually done in giving circulation to the Scriptures among its inhabitants. With all that this Society and similar Institutions have been enabled to effect in the last twenty-four years, I do not suppose that there exists at this moment twenty millions of copies of the Scriptures on the face of the earth: and what are twenty millions among the thousand millions of its inhabitants! There must be at least two hundred and thirty millions of families as yet shut out from the waters of life: and what are we doing to supply these two hundred snd thirty millions of families with the word of God? Why, I find, from your own Reports, that not more than half a million of copies are issued annually by all the Bible Societies in the world: and, at this rate, it would require four hundred and sixty years before we could supply all the families of mankind with this Sacred Book; and this without any allowance for the injuries of time. I mention this not to discourage, but to shew that it is no season to relax in our exertions, but to increase them tenfold; and to shew the necessity there is to call forth the best energies of all who love the Scriptures to unite with us, in making the word of the Lord to run, to have free course, and to be glorified. And I confess, for one, that I should forever despair of seeing the noble design of this Society carried into execution—that of giving the Bible to every family of the human race, and to every individual, if possible—did I not look forward to a period at no great distance, when Bible Societies, following the example of this noble Institution, shall be instituted among all Nations and all Tribes inhabiting this globe. With these sentiments, My Lord, I feel much grieved to reflect that the exertions of Bible Societies in this country, and particularly abroad, should have been crippled in any measure of late: and I feel doubly grieved when I reflect that this has been the case with the Russian Bible Society, an Institution which has done more to fill the world with Bibles than any other similar institution, your own alone excepted: and, in proof of this, let me state what it was able to perform during the fourteen years of its existence. In that period we were enabled, by the Divine Blessing, to translate the Scriptures, or parts of the Scriptures, into seventeen languages, in which they never before were printed: we printed them, in all, in thirty different languages, and put them in circulation in forty-five. The whole number of copies of the Scriptures which were printed was no fewer than 876,106: and, when I quitted Petersburg in May last, to return to this country, I left in the Depository of that city about 200,000 copies: so that, making allowance for what may remain unsold, it will appear that 600,000 copies have been put in circulation. Let none say this is a small number, compared with the millions of Russians: it is at least one copy to twenty families in that vast empire: and I trust there is not a village in Russia in which the leaven of the Gospel has not been deposited by the Bible Society. And if we believe that "the kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened," I am convinced we shall neither despise what has been done, nor call it a day of small things. And I am happy to be able to state to this venerable Meeting, that the leaven of the Gospel has begun to ferment in that vast empire; that it is diffusing its sacred influence far and wide; and we have reason to hope that its blessed effects will ere long be felt on the whole mass. But, of all the great things which we were enabled, by the blessing of God, to effect in Russia, the greatest of all was, our having succeeded in giving the people the New-Testament, the Book of Psalms, and the first eight Books of the Old Testament, in Modern Russ; and of these we printed 324,000 copies. I am persuaded, that if the Russian Bible Society had done no more than this, and this Society had done no more than been instrumental in directly promoting this glorious result, that both they and you would have merited the eternal gratitude of the Church of the Living God: and I am persuaded that this circumstance alone will form an æra in the history of Russia, and an æra in the history of the Church of Christ upon earth. I recollect, in the year 1812, when I had the honor of presenting a Memorial in your name to the great and good Alexander, praying his sanction to the formation of a Bible Society in Russia, in which I had incidentally mentioned our design of giving the Calmucs the Scriptures in their language, he remarked to Prince Galitzin: "I rejoice to see that the Calmucs are to have the Scriptures in their own tongue; but it grieves me to see that nothing is to be done for my Russian Subjects:" and it is to this feeling in that august Monarch that Russia is indebted for the best boon ever bestowed on her—the Holy Scriptures in her own vernacular tongue. I regret to state that circumstances have taken place which have much altered the appearance of things in that country, as it regards the Bible Society. I will not refer further to them; but take this opportunity of stating, that there are indications that, ere long, the Bible Society in Russia shall be restored in all its glory, and go hand in hand with you in making the word of eternal life to run and be glorified to the utmost ends of the earth.

MISCELLANY.

Mis-statements Exposed.

We consider it our duty, and it is one which we perform with pleasure, to lay before our readers the following letter of the Agent of the 'Boston Manufacturing Company' addressed to the Editors of the Boston Recorder, and published in that paper of last week, in reply to certain calumnious charges contained in a recent number of that Journal. The course which Mr. Lowell has taken appears to be the only one that can be of any avail in these cases. By attacking indiscriminately all whom they have any reason to dislike,—individuals and Corporations,—the Editors of the Recorder and their emulous correspondents seem to regard themselves as the accredited censors of the community. The temerity and recklessness with which they exercise their usurped office can be checked only by the most resolute and decided conduct on the part of those whom they assault. We regret that there should be a class of writers among us so prone to "*inaccuracy*" (as the phrase is,) that they can be kept from it only by the salutary dread of a prosecution impending over them.

We give, first, the mis-statement entitled "*Oppression*," and which appeared as a communication in the Recorder of August 1st.

"Oppression."

"It is well known that the Waltham Factory is owned and managed by some leading Unitarians of this city; and feeling their power to be sufficiently absolute, they have exhibited, as we may reasonably infer, in their regulations touching the rights of conscience, the true spirit of Unitarianism.—A poor, but I trust pious woman of my acquaintance, entered that factory, that she might there earn by hard labour bread for herself and a dependent child. From conscientious views she hired a seat in the Orthodox church where she invariably attended. At the close of four weeks her health failed under the labor, and she was obliged to leave the factory. On receiving her pay, the agent deducted 82 cents, the price of a seat in the Unitarian meeting house for a whole quarter, though she had never entered their meeting house, and could not conscientiously encourage a minister of those sentiments. Thus this poor woman, with a child to support, had wrung from her about one fourth part of her hard earnings to support a minister whose errors she reprobated, and on whose ministry conscience forbid her to attend! Where is the humanity of that minister who can receive a salary extorted under the rod of oppression and cruelty from poor widows and helpless females? Where is the equity of the owners who have established such a regulation, and yet clamor about "trust-deeds" and liberty of conscience! Astonishing that the "Layman" does not hear the chains clank at Waltham! And what shall we say to the agent who will sell himself to be the instrument of such oppression."

"Religious Freedom."

The following is the statement of Mr. Lowell, to which we alluded above.

"*To the Editors of the Boston Recorder,*"

"Sirs,—A piece in your last paper headed 'Oppression' and subscribed 'Religious Freedom,' contains a serious charge against me and against the establishment of which I have the charge in Waltham. I claim the right of answering it in the same columns. My answer shall be a mere statement of facts. To a controversy with the author of such a communication I cannot condescend.

"The Boston Manufacturing Company have never interfered in the religious concerns of their people. They have, it is true, always felt a deep interest in their moral and religious welfare and paid largely for the support of schools and public worship. When the second religious Society was established chiefly by and for their workmen, a majority of whom were Orthodox in their sentiments, and the Rev. Sewall Harding was already designated as the future pastor, the company so far from thwarting the design, contributed liberally to the erection of the meeting-house. During the ministry of this gentleman no means were spared by the Agent to second his efforts and increase his influence. He was especially requested to take a general oversight of the schools, and received his house rent as a partial acknowledgement of his services in this particular. To these facts that Rev. gentleman will doubtless bear a cheerful testimony. And the Council who were convened on the dissolution of his pastoral connection with the society say in their report, 'The testimony of the Agent of the Factory was very full and distinct in regard to the ministerial character and conduct, influence and usefulness of Mr. Harding.'

"So much for the sectarian feelings by which the company have been actuated in *general*. Now for the particular case. On the 18th of March, 1825, at a meeting of the workmen in the employment of the factory, a committee of their own number, appointed by themselves, made a report which was, I believe, unanimously accepted 'That *every person* employed by the B. M. C. should pay 50 cents a quarter' (since reduced to 37 1-2 cents for females) 'and are of opinion that the best mode of collecting this tax would be for the person who keeps the pay-roll at each manufactory on the first pay day in January, April, July and October, to deduct this sum from the amount due on that day; and that there may be *no question* whether such sum is due, on account of the person having just commenced work or being about to leave, it shall be considered as a fixed rule that every person who is paid on that day shall pay a quarter's rent.' The committee who made this report were six in number; three of whom were orthodox in their sentiments, and one is at this moment a deacon in the Rev. Mr. Harding's church. At their request the regulation was adopted by the Agent. No objection was made by the pastor. He was understood to approve of it and continued to recieve his salary under a rule which is now denounced as 'a rod of oppression and cruelty to poor widows and helpless females.' Nor is it in truth oppressive. It is levied to support a society instituted by the people themselves for their own use; and it is part of the terms of their engagement distinctly understood beforehand. The amount, too, is grossly exaggerated; being never more than 37 1-2 cents (instead of 82) per quarter for females—and if the poor widow in the case imagined, for I cannot find that such an one ever occurred, had happened to come just after the quarter day, instead of precisely four weeks before it, she might have staid two months and not been liable to any tax at all. In the extreme case, the least wages for an adult female for four weeks are $9, and the tax would be 1-24th instead of 'about one fourth' part of her earnings. In general, it is only 1-78th part of the lowest rate of wages.

"I pledge myself for the accuracy of this statement, which shews,

"1. That the regulation complained of was established, not by the company, but by the people themselves and for their own benefit.

"2. That it was made while the society were under the pastoral care of the Rev. gentleman, whose people, if any, are now aggrieved, and was considered as a very just and proper arrangement at that time.

"3. That it is part of the terms on which our people are engaged, and as they are always at liberty to leave the factory if they are dissatisfied, it cannot operate oppressively.

"4. That in the extreme case supposed, the tax would bear to the earnings only one fourth, and in ordinary cases less than one nineteenth part of the rate asserted by your veracious correspondent.

"Now, sirs, I have only to add, that while I have not chosen to permit such aspersions upon myself and upon the establishment with the care of which I am entrusted, to go abroad without a public refutation, I consider the communication in question as a libel, calculated and intended to injure the company by disaffecting their work-people, and that whenever in my judgment, the designed effect shall have been produced, and a pecuniary injury ensue, I shall lose no time in bringing my appeal before a proper tribunal. I am your obedient servant,

Boston Aug. 4, 1828.

John A. Lowell,
Agent of the Boston Manufacturing Co."

Orthodox Designs.

A writer in the Lowell Journal of last week incautiously betrays the ulterior object proposed to be accomplished by certain Orthodox sermonizers pamphleteers and journalists, in their late libellous and seditious attacks upon the Supreme Court and Legislature of this Commonwealth. He asks, in the true spirit and language of Jack Cade, "What *blockhead* does not know that the Legislature, in a particular way, *may* remove a Judge without an impeachment?" We owe an apology to our readers for inserting in our paper any thing so vulgar as the concluding sentence. It will enable them, however, to appreciate the style and sentiment of Orthodox writers, which generally correspond well with their exclusive and intolerant spirit.

The writer thus reveals the plans of his Orthodox brethren:

"I will tell some of the *objects*, which I *suppose* the friends of the churches will keep in view.

"1. They will endeavour, by lawful means, so to equalize representation, that one religious sect, which is well *known* to be a minority, shall not wield the whole civil power of the State.

"2. They will do all they can to induce the Legislature, by such means as they certainly possess, to deliver the churches from the miserable thraldom, to which they are now subjected.

"3. They *may* appeal to the United States Court; because the decisions of the Massachusetts Court have the obvious nature of an ex post facto law, which by the Federal Constitution is expressly forbidden; and thus the churches, as well as Dartmouth College, *may* in this way be saved from ruin.

"The clergy of Massachusetts, although they felt that they were free citizens, have in the main stood aloof from the civil and political affairs of the Commonwealth. They have trusted to Statesmen and Lawyers the external interests of the churches, for whose sake alone our fathers left their fortunes, their home and their country, and braved all the terrors of a savage wilderness; they *have trusted* them, till their kind and faithful *protectors* have brought them into the same miserable bondage, from which they fled in England; with this difference, however, that the churches consider their present masters as infinitely more to be dreaded than the former, because they believe them to be the very worst corruptors of Christianity. Such protectors they will trust no longer. They see that most lawyers are arrayed on the side of Unitarianism, and of course are their *real* enemies; while the only reason for this which they can discover, is, that they have drunk the waters of Cambridge. Orthodox lawyers have, for a fee, defended them honestly, but *timorously*, for the simple reason, that their reputation and success in their profession, depended very greatly on the favour of the Judges, and the good will of their legal associates. Clergymen and unlettered laymen, have taken the lead, and *must* take the lead in the deliverance of the churches. If a *forty parson power* will not do, perhaps they can muster one of two or three hundred: and if in this case, as in others, action and re-action are equal, it will doubtless be high pressure."

Among the useful articles in the last number of the Christian Observer, we select the following, which is inserted in that work as a communication, with the title,—

"Superstition is not Piety."

It must have occurred to every observant mind to remark how much easier it is to be superstitious than pious. An obvious instance of this is observable in the terrors which many irreligious persons show in a thunder storm; and I fear that some truly religious persons really make a merit of countenancing such superstitions. Can we indeed wonder that an uneducated ignorant mother says to her child, as I have heard scores of times, "Are you not afraid of the thunder? God might strike you dead for daring to look at the lightning," when even a highly cultivated, a professedly philosophical writer like Bishop Horne can say (Psalm xviii.), "Storms and tempests in the element of air are instruments of the Divine displeasure....every thunder storm which we behold should remind us of that exhibition of power and *vengeance* which is expected hereafter to accompany the general resurrection." I hold this to be—I will not say unphilosophical but—unscriptural. Storms and tempests are to the full as much instruments of benefit as of "displeasure." Woe to the child whose parent does not stop short when he comes to a passage like this; or rather does not at once inculcate the direct contrary sentiment. "No—my child—God is love. These external tokens of his power are designed to carry on the operations of the material world which he has made. I will explain to you the natural causes of thunder and lightning: do not view them with idle superstitious terror: God is not more angry by night than by day, in the darkness than in the light, in the storm than in the calm: love him, trust in your Savior, obey his laws; and you will find him your best, your kindest friend." A parent has only himself to blame if, after allowing such sentiments as the above, even of the devout and amiable bishop, to be uttered uncontradicted in his child's hearing, he finds that he grows up a prey to superstition and vain terrors; and he is justly punished for his want of vigilance by the practical inconveniences which never fail to follow where a child dares not listen to the wind, or close its eyes in the dark, or offer up its prayers except in its nurse's or parents arms.

DOCTRINAL.

We have selected the following just remarks, from the last number of the "Unitarian Advocate," a monthly periodical recently established in this city, by Messrs. Bowles & Dearborn.

Salvation.

"*What must I do be saved?*"

Do you know what being saved really implies in your own case? Are you sincere when you take up this inquiry? Such are the first and most important things to be considered. There is no salvation for a reasonable creature who will not so much as think for himself, on a subject so momentous. And the fact is too often, that men ask what they shall do to be saved, with no disposition to be saved, and who had rather not be saved, in the most important sense of the word.

Let us soberly, and in the fear of God, search into this matter. It is infinitely important. A mistake here is most deplorable, for it hurts the soul. But we need not mistake. God has made plain the safe way, though it is not broad enough for us to walk in it with all the load of encumbrances, that an earthly mind carries about. But if we are sincere, and are willing to put off or to [illegible] upon us just what God requires, we may not be afraid; there is no danger which ought to terrify or dishearten us.

To be saved—what is it? What happens when a human soul is saved? We may apprehend this better if we will bear in mind, that salvation is often in scripture spoken of as something past or present, as well as a future good. It is deliverance from evil. Now there are evils within us, and without us, evils which have gone, and evils which may come out of the dark and distant futurity. Salvation respects chiefly but one of these, yet its consequences embrace the whole.

But one of these! Yes. The evils that dwell deep within the heart, which cling to the soul itself and are a part of its character, *these* are the evils to which, chiefly, salvation by Christ has respect. He saves from sin. And now honestly confess, is there at this moment, has there *ever* been a burden heavier to you than your own sins? What enmity from abroad is like the strife in your own bosom, where thought conflicts with thought in ceaseless combatings, and desire and fear, passion and conscience, the spirit and the flesh war so tumultuously?

Has God stricken the body and entailed on life maladies that have little respite and no cure? The evil is bitter. No wonder the wearied sufferer longs for deliverance. But suppose there dwells in him a portion of the mind that was in Christ. Pain, at each fresh wound, encounters a more yielding and acquiescent spirit. Resistance and complaint cease. There is a gentleness and quiet afterward, that bespeak a comfort never known to those whose freedom from disease is but a liberty to indulge in sin, or pursue some one of the thousand shadows which are mistaken for pleasures. You can understand this. You can easily enter into the case, and certainly know that if a sick body be encumbered with a soul diseased, the evils to be borne are enhanced most frightfully. You can understand then, that the mind itself is what must be saved, or deliverance from all other evils will do no good. Give a man health, fortune, fame, power, learning, friends, any and every good which can be named, if he is disposed to neglect or contemn God, to indulge his passions and appetites without scruple of conscience, to oppress and injure others, and to give up himself to chance and sin, he *is* accursed—his very blessings are curses—his whole state is a perdition. This is not conjecture. It is fact. It is history. It is as true as anything you credit on the testimony of your own senses. Try the case yourself and you will find it precisely so. All who have tried it have so found it. We know from the very nature of man, that the state of the soul determines for weal or wo, and produces either the miseries which are unmixed with comfort, or the happiness which no outward evil can destroy. "He shall save his people from their sins." Jesus blesses us when he turns us from our

evil tempers, and desires and pursuits. Then are we saved, when we are rescued from sin. And only so far as sin is destroyed within us, have we any part in the blessings of Christianity.

CHRISTIAN REGISTER.

BOSTON, AUGUST 16, 1828.

By the late arrivals we have received our files of English periodicals; but they seem to us uncommonly deficient in articles of interest.

Corporation and Test Acts.

We recently took occasion to mention, that the Bill for the repeal of the "Sacramental Test" having passed the two Houses of Parliament, has received the Royal assent. This event appears to have occasioned great joy among the English Dissenters generally. "Various resolutions have been passed," says the Reformer, "at public meetings and by public bodies, expressive of satisfaction and thankfulness."

The United Committee in London, who conducted the application to the Legislature have resolved to celebrate the "triumph of religious liberty" by a public dinner.

Unitarian Association.

The anniversary meeting of the British and Foreign Unitarian Association was held on the 28th of May. The particulars however, are not given in any of the publications received.

The accounts of the other associations of most interest are exceedingly brief.

British and Foreign Bible Society.

The anniversary of the British and Foreign Bible society was held in London, on the 7th of May. Lord Teignmouth presided, and the meeting, which was attended by a large number of the nobility, and the dignitaries of the church, was addressed with much appropriateness and feeling by several of them. It was addressed also by Dr. Patterson who has been for several years past residing in Russia, engaged in promoting the circulation of the Bible. Some parts of his address are highly interesting; for a perusal of which we refer our readers to our first page.

It appears, from an abstract of the Report, which was read at the meeting, that during the last year, 137,162 Bibles, and 199,108 Testaments had been issued from the depository; being 42,264 copies more than were issued the preceding year. The total receipts of the Society, for the year, were upwards of 80,623*l*. Fifty new societies have been added to those previously existing.

Society of Christian Morals.

The "Society for the diffusion of Christian Morality," in France, appears to be in a flourishing condition, and is evidently effecting great good. We have before mentioned that some of the most distinguished men in the kingdom are its friends and patrons. A periodical journal is published every two months by this society, which gives an account of its operations and its progress. The first President of the society was the Duke de La Rouchefoucauld, who has recently deceased. The present President is the Duke of Broglie. It was at one time calumniously reported that this society was secretly plotting against the state; but the prejudices engendered by this report, were immediately removed when it was found that the society was patronized and supported by the Duke of Orleans.

A writer in the Monthly Repository for June, in the account he is giving of the doings and objects of the society remarks:

> Almost every benevolent person has some favorite object, by the pursuit of which he hopes to benefit his species; I believe I may venture to promise that whatever direction his thoughts may have taken, he will find aliment for them in the Society of Christian Morality; and that he cannot fail of being interested by the impressive manner in which all the most serious and lamentable evils of life are grappled with by this Institution.
>
> Neither are its proceedings unimportant to the man who watches with steadfast hope the progress of intellectual improvement, and of civil and religious liberty. While the Society employs every means for the instruction of the poorer classes, by founding schools and publishing cheap books, it also stimulates inquiry and liberal discussion in the more enlightened part of the world, by offering prizes for essays upon given subjects.
>
> The following have already been proposed:
>
> For the best work upon Capital Punishment; upon the most Effectual Means of subduing National Antipathies; upon Civil Courage; and upon Liberty of Religious Worship.

London Anti-Slavery Society.

A general meeting of the friends of this Society was held in London, on the 32d of May. The leading purpose of the meeting appeared to be to urge measures for the final abolition of Slavery in the British colonies.

His Royal Highness the Duke of Gloucester presided, and the meeting was first addressed by Mr. Brougham, with great energy and feeling, and afterwards by Mr. Wilberforce, Mr. Denman, Sir James Mackintosh, Mr. Buxton, Rev. G. Noel, Rev. J. W. Cunningham, Mr. Sykes, and the Duke of Gloucester. In the report of the speeches many interesting facts were detailed, relative to the state of slavery in the colonies, to which we cannot now particularly allude.

The following paragraph from the English journals will show the present state of legislation on the subject.

Mr. Wilberforce has had a long conference with the Duke of wellington, in company with several committees of the anti-Slavery Association, for the purpose, as was supposed, of prevailing on the mintstry to take measures for the abolishment of slavery in the Islands. A call on the ministry was made by Mr. Brougham in the House of Commons, to know whether any thing would be done to compel the Legislatures of the Islands to pursue the course recommended by parliament, as he had a motion on the subject he wished to make. Mr. Peel replied that the government did not intend to do any thing the present session.

A London paper remarks, that "there is no feeling so unanimous, and scarcely one more earnest" in England, than that in favor of the West India slaves; but that Sir George Murray having been a pupil in a school of severe military discipline, it is feared that the cabinet will show little regard to the claims of humanity.

Slavery.

A paper published at Baltimore, with the title "Genius of Universal Emancipation," has from its first establishment advocated the final abolition of slavery in our country. Mr. Lundy, the Editor of this paper, has devoted himself to the furtherance of this benevolent object with great perseverance, and not without the prospect of a considerable advance toward the accomplishment of his purpose.

None, we believe, are so visionary as to suppose, that an object of so great magnitude can be accomplished at once. If ever effected it must be a work of long, persevering, and patient labor. In the first place the public attention must be aroused, and the public mind enlightened in regard to the iniquity and evils of Slavery.

In all measures taken for the remedy of these evils, it must be remembered that they are evils *entailed* not *voluntarily brought* on those who are most intimately connected with them; that they are, for the most part deeply sensible of and regret them, and would be gladly relieved from them, could it be done consistently with what they deem their rights and reasonable comfort. No words of harshness then, should be used, and no plans adopted which can excite a reasonable jealousy of improper interference with the affairs of our neighbors, or are capable of being construed as any infringement of the constitutional rights of our slave holding brethren.

For the furtherance of his benevolent undertaking, Mr. Lundy has recently visited this section of the country. The special objects of his present visit are, to obtain aid for the "*Anti-Slavery Tract Society*," and to encourage petitions to the General Government, for the abolition of Slavery in the District of Columbia.

These appear to us to be perfectly legitimate objects, and may be encouraged and fostered with earnestness, by men of all classes, and in all situations, in perfect consistency with the views and feelings expressed above. We heartily wish this eminent philanthropist success in the benevolent and truly Christian enterprize in which he is engaged.

Elias Hicks.

The Editors of the Recorder give us a parting word, on the subject of what they call the "new alliance." Our article of last week was so thorough a refutation of their unkind and unfounded charges against Elias Hicks, that they "think it incumbent—to say something;" though they have neither "time, room, nor inclination" "to enter into a prolonged discussion of this subject." It may well be conceived why. It is much easier to call names, make injurious insinuations, and to gloss over and renew refuted calumnies, than it is to answer plain and straitforward arguments.

The Recorder justifies its misrepresentations of Hicks, and his followers, by repeating that their statements were quotations from the "Epistles of the yearly meetings of Friends in New-York and Philadelphia;" and that if they have misrepresented the sentiments of Hicks, they can only say, that they "have followed their authority."

This is the thing of which we complain,—that they should so eagerly snatch at and repeat the statements of an enemy,—and place such undoubting confidence in the "fairness and candor" of a small party of separatists, who, though *less than one sixth* part of the Yearly Meeting, still had the presumption to assume the prerogative, and speak in the name of the whole meeting. Yes, if the Recorder did not know, it ought to have known, before taking the ground it has, that the regular Society of Friends, who are supporters of Elias Hicks, and who compose the Philadelphia Yearly meeting, are, to the Orthodox who have separated from them, more than as *five* to *one*,—in the New-York Yearly Meeting as *seven* to *one*,—and in the Baltimore Yearly Meeting, (probably) as *nineteen* to *one*. *Numbers* are indeed nothing in the balance against *facts*, but they should at least impose caution in repeating, and persevering to repeat and defend as *facts*, the mere inferences drawn from garbled quotations of enemies.

Abduhl Rahhaman.

A few months since we gave a brief sketch of the history of this Moorish Prince, who has been held in slavery in this country above forty years. He is now in this city with a view of obtaining funds for the liberation of his five sons, and eight grandchildren, who are in slavery, that they may accompany him to his native country.—He has himself been liberated by his humane master, at the request of the United States' Executive.

His unimpeachable integrity, and his kind and pacifiic temper, which have gained the goodwill and sympathy of all who knew him in his state of bondage, recommend him to the good offices of the generous and humane. We trust he will not go hence without substantial personal experience, that the fame of our liberality as a people, is not unfounded.

The U. S. Secretary of State has given the following recommendatory letter.

Washington, 5th June 1828.

The bearer hereof, Prince, is a Moor, reduced to captivity near half a century ago. The Executive of the U. States has obtained him from his master, with the view of restoring him to his friends and country.

He and his wife Isabella, intend visiting some of the Northern Capitals of the U. States.

I take pleasure in recommending him to the kind and friendly offices of all in whose company he may fall.

Signed, H. Clay.

Importunate Begging.

Kenyon College.

We doubt not that the extraordinary means used to build up this college, are as disgusting and as much disapproved by the honorable and high-minded men among the denomination to which bishop Chase belongs, as by ourselves, or by any other persons. We the more readily lend our aid therefore, in exposing the singular, and, to say the least, very undignified proceedings of this gentleman, in reference to his college. The following article is from the last number of the Christian Watchman.

"*The Star of the West, or Kenyon College.*"

A pamphlet with this title has been recently issued by the Rev. Bishop Chase, of Ohio, the contents and intention of which are really surprising.

After obtaining in England from members of the Establishment, on the plea of extending Episcopal influence in this country, $30,000, enough money to *build* and *endow* a common college, he returns, and after spending part of the money for a lot of land, all the remainder is *funded*, that it may have a noble revenue after its organization is completed.

The pamphlet is issued, the author states, "in the anguish of disappointed hope," because Congress did not at its last session give the institution *a township of land*. A measure which would have been wholly new, and as a precedent, fraught with evil. In his "anguish" he now calls on all who have ever known him, and all lovers of learning generally, to remit by mail ONE DOLLAR to Bishop P. Chase, Postmaster, Gambja, Ohio.

The object of this brief notice of said pamphlet is chiefly to advocate a doctrine now getting obsolete, but which should be maintained in religion and the sciences not less than in politics, that those who pay the money shall control the expenditures. Other colleges have generally begun small, and enlarged, as rich testators or the Legislatures thought fit. But here one man lays out a *prodigious* plan, and the community must be clamoured into patronage.

This college is in the depths of Ohio's forests, says the pamphlet, but instead of some humble buildings, which should conform to the place and the number of students, the process is begun on the utmost scale of grandeur. The lot of land purchased contains no less than *eight thousand acres*. The buildings, some of which are already finished and others raised to the third story, are a college 480 feet long—44 wide, and four stories high!—Professors' house, and a boarding-house—all of "massive stone"—though in the midst of forests. Besides these, there have been erected "*mills and other buildings required for so great an establishment.*" The buildings now finished or begun "are to accommodate 700 students!" * * * * *

There has been contributed in *this* country, we are told, $25,000. All denominations have been solicited, wherever the Bishop has visited, and some heavy sums obtained from persons, not of his Church.—It may surely be left now with the State of Ohio, and the Episcopal Church at large, to which body its Charter, &c. effectually secure it.

Free Will.

The Jesuits. It appears that on the 17th June an ordinance was issued, the effect of which was to destroy the schools under the superintendence of the Jesuits. The following paragraph on the subject is prepared from one of the foreign journals. It shows that a spirit of liberality has taken a deep and firm foothold in France.

According to the Journal of Debates, the Archbishop of Paris, and all the bishops assembled at present in Paris, presented a memorial to the king, remonstrating against the *ordonnances* which menaced the houses of education of the Jesuits. The Archbishop presented this memorial at St. Cloud, which, it is said, His Majesty returned to him, saying—"I am sorry not to be able to read what you have presented to me. The bishops are meddling with what does not concern them."

It has been represented, that His Majesty was, at first disposed to listen to the remonstrances of the ecclesiastics; but that three of the most important members of the Cabinet, having signified their determination to resign, if this ordonnance against the jesuits were not executed, he thought it expedient to refuse the petition.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Mr. Reed,—

In looking over the last number of the Spirit of the Pilgrims, I could not but be struck with the following passage in the Review of Rev. Mr. Whitman's sermon on regeneration.

"Nor is this, says the Reviewer, the only instance in which Mr. W. contradicts directly the testimony of the inspired writers.—We can point him to more than one hundred passages of Scripture in which *anger* or *wrath* is ascribed to the Supreme Being. But he takes it upon him to say in so many words, "God can never feel anger or wrath in his bosom!" No: "God can never feel anger or wrath in his bosom!!" p. 36. Mr. W. and his Bible are here fairly at points, which shall be believed?"

Dr. Woods in his first letters to Unitarians has so ably treated this subject that I cannot forbear quoting a few passages from that work. It will I believe tend to throw a little light upon the subject, and may possibly prevent similar misunderstandings hereafter.

In speaking of the false views which Unitarians had held respecting the doctrine of the atonement, as believed by the Orthodox: Dr. W. remarks—

"The only occasion we have given for their misapprehension has been the use of strong metaphorical language." He then quotes the language used by the Orthodox divines representing Christ as rescuing sinners from the vengeance, anger &c. of God—speaks of it as resembling the language of Scripture, and quotes several passages of Scripture to confirm the assertion—Dr. W. proceeds—"It will be said the language above cited is *metaphorical*. Undoubtedly it is."—"But what is the meaning of the metaphorical language now under consideration."—"Does it imply that God himself is really like an angry, fierce, revengful man, who is impelled by his outrageous passions to inflict pain, and commit acts of violence? *Infinitely otherwise*. What the Bible makes known respecting God, and all our best conceptions of his character forbid it. Every divine perfection forbids it, and common sense forbids it. Nor is it the least objection to the use of this species of metaphor, that the literal sense would be contrary to truth and would violate the plainest principles of religion."——"The texts above quoted, do not imply that the *character* of God is in any degree like the character of a man, who is impelled by his angry, malignant passion, to acts of violence. They do not imply that any thing like the feeling of revenge in a man, can ever belong to the God of love."

Perhaps this may be called "explaining away scripture"--"exalting reason above revelation"--saying what the scriptures *ought to mean*—rather than yielding our minds with true Christian faith to the reception of the truth as it is simply stated in the Bible. However this may be, we cannot but feel happy to have it in our power to produce in confirmation of our own views, and probably of Mr. Whitman's on the subject of the wrath, the anger of God, the authority of a gentleman of so high standing in the theological world, as the author of the Letters above referred to. T. S.

For the Christian Register.

Dr. Campbell, and Elias Hicks.

Mr. Reed,

While reading the extracts from Elias Hicks, in your last paper, and what he said on John v. 39—40, it occurred to me that I had somewhere seen such a translation of the passage as E. H. supposed to be correct. On looking into Dr. Campbell's translation of the Four Gospels, I found the verses translated as follows:

"Ye search the Scriptures, because ye think to obtain by them eternal life. Now these also are witnesses for me; yet ye will not come unto me that ye may obtain life."

In his notes, the Doctor gave reasons for dissenting from the common version, very similar to those assigned by Elias Hicks. He also refers to six other translators—three French, and three English, whose views of the passage accord with his own.

It is painful to observe the effects of party spirit in our day, and how good men are misrepresented and slandered. I never saw Elias Hicks; but I have seen worthy men who were personally acquainted with him; and from their accounts of him, I have very little doubt of the high excellence of his moral character. The ill-treatment he receives, should not, however, surprise us, when we reflect that even "Jesus of Nazareth," was treated by the Jewish scribes and Pharisess very much as Elias Hicks has been treated by many of our countrymen, who trust in themselves that they are righteous, and despise others.

Elias Hicks is unquestionably a fallible man; and I have no doubt that he on many points, differs from me in opinion; yet he may be a much better man than I am, and better than any one of his traducers. I perceive no difference between his views of the Scriptures, and what have been the general views of the Society of Friends from the time of Fox to the present day, I never could adopt their phraseology in speaking of the *Spirit* and the *Scriptures;* yet I can easily conceive that their real views may more nearly accord with mine, than I have supposed. It is certainly my opinion, and I believe it to be the opinion of our Orthodox brethren, that to possess the Spirit of God, and to be led by the Spirit, is of very great importance as to a right understanding of the scriptures,—and that the more we have of this Spirit to enlighten our minds and humble our hearts, the more likely we shall be to come to correct conclusions in respect to the meaning of the Sacred Oracles. This is making a distinction between the Spirit of God and the letter of the scriptures, and it gives the higher rank to the Spirit. The question then is, does this preference of the Spirit imply all that is intended by the Quakers? It may, or it may not. The greatest difficulty which I have felt, in regard to adopting the language of the Quakers, arises on this ground: I think myself liable to be so self-deceived as to think I am led by the Spirit when I am not, and I believe that the Friends are liable to be deceived in the same manner. But does not every humble Christian feel that he is liable to mistake the meaning of Scripture, and that he needs to be taught of God, how to understand his word? Does he not pray that he may be thus taught? And does not all this imply that we need a more sure guide than the mere letter of the Scriptures? Different persons may have different modes of speaking on the subject, and there may be incorrectness both in sentiment and expression; but I suspect that the *prayers* of other denominations for Divine guidance in searching the Scriptures imply nearly as much as the Friends mean, when they prefer the Spirit to the Scriptures, as a guide; and it seems to me very anti-christian to represent a sect as deistical, who avowedly believe in the inspiration and Divine authority of the Scriptures.

I am not accountable for the opinions of Elias Hicks; but I am confident that they have been grossly misrepresented. I hope, too, that they have been misunderstood; for I am unwilling to impute to professed Christians, such malignity as is implied in designed misrepresentation. It *might* however, be recollected, that those who sought for ground of accusation against our Saviour, found enough to say against his character, and against his doctrine. M.

For the Christian Register.

Mr. Editor,—

If you deem the following strictures on a popular dogma worthy of publication, please give them an insertion in your paper.

They who insist on the doctrine of Atonement, or the vicarious sacrifice of Jesus Christ, use certain arguments in maintaining it, which, on examination, serve to display the inconsistency of the Trinitarian system, in a very conspicuous manner.—They assert that it was impossible for God to extend mercy to sinners, without virtually denying several of the essential attributes of Deity—Justice, Truth, Holiness &c., until the demands of the law were satisfied.—Jesus expiates the offence, and purchases for man forgiveness, thereby reinstating him in the favor of God. This same Jesus, who intercedes for the sinner, who bears the weight of his transgressions, and the outpourings of Divine vengeance (Tantæne animis coelestibus iræ?) is the very God, whose law has been violated.—Thus it is contended, that in view of Justice, Holiness, Honor &c. God could not forgive sin; yet he could descend to the place of the criminal, and atone for an offence committed,—against whom? Himself!—Where, may we not ask, is the being with whom Jesus intercedes, to whom he offers a sacrifice, if he himself is the very God whose broken law demands it? Does not the intrinsic inconsistency of the Trinitarian hypothesis appear, in this method of argument in support of it;—independently of the peurile notion that God was under the necessity of retrieving lost honor, of vindicating his justice, of enabling himself to exercise mercy, by such a kind of compromise?—Finally, is this dogma a help to piety by exalting our conceptions of the divine character? Rather does it seem to represent him as cavilling, captious,—regulating the decisions of Divine Justice, by such technical rules as govern human tribunals, rather than by the firm principles of Eternal Truth. We should be shocked at the idea of one of our fellow men's refusing to accept such satisfaction as the injurer could make, for an act committed against him. We should condemn him if he demanded that an innocent person should expiate the offence. Shall mortal man be found more just than God? Berea.

For the Christian Register.

Prayer.

No duty is more plainly taught in scripture than prayer. We are taught *whom* to ask—and what to ask for: and many prayers are recorded for our instruction, so that we need not err in a work of so much importance. Sufficient means and *motives* are furnished, so that the fault is our own, if we do not *pray*, and pray *aright*.

But many neglect the *duty*; and many perform it badly. Christ tells us to pray to the *Father* in *his* name; and they pray to *Jesus*, and to the *Holy Spirit!* This seems to be great presumption and arrogance.—When I hear persons addressing their prayers, *now* to the *Father*, *now* to the *Son*; and *now* to the *Spirit*—to me they seem to say, virtually, *we have a more accurate knowledge of this duty, than Jesus had. We have more enlarged views of this subject. We understand the nature of God—and the mode of his existence, better.* He told us to ask the Father—but we know, that we are to ask, and to worship the Son and Spirit also. If our prayer is addressed immediately to Christ, is it not

a plain and daring violation of all the rules, and forms, and examples, left us by Christ himself in regard to this duty? O why should men thus slight the teachings of Jesus, and yet pretend to *exalt* and *love* him? In a duty, which a heathen philosopher thought difficult, and important; to encourage and instruct us in which, a revelation was so necessary; how unwise, not to say, wicked, we are, not to obey that revelation, now it *is graciously* given!

Prayers are often too long. He who guides, is bewildered and looses his way; and they who are guided, grow weary and faint. They cease to pray, and long to have the exercise ended. There is a disgusting competition too often apparent, where three or four pray in succession, *who will pray loudest and longest?* Many a feeble, sick, and afflicted person, has bitterly felt the consequences of this emulation. But few are complained of for being *short*; and these *would* generally escape censure, if brevity was the only failing. He is called a *gifted* man in prayer, who does not want for words, and breath, and strength of lungs; but with how much propriety, Solomon, Paul, and one, *greater* than either of these, will tell you.

Too much of the prayer is taken up, often, in telling God what he is—in a philosophical or metaphysical essay on the nature, essence, and unrevealed glories and mysteries of God—telling the Eternal what he has never told to us!

There is also, often, an offensive and most shocking familiarity with the names and titles of God, and of Christ, discovered. It looks like a want of reverence and piety.—They forget that God is in *heaven*, and *present* with *them* too! They are *bold;* but it has not the appearance of a *holy* boldness. To eke out, or preface every sentence with, *O God!—O Lord!* &c. pronounced, too, in a questionable tone, indicates something besides piety. The Jews were charged with offering things to God, which they would not dare to offer to their rulers and governors. And many use language, in their address to the throne of grace, which, they would think too familiar and bold, if addressed to some of their fellow-men.

Frequently much of the prayer is but an introduction, a preamble, or preparation—seeking *then* those very things, which our place and posture suppose we have obtained *before*. We pray for fitness and preparation—We should have thought of these things before, in our silent meditations. We pray that we may not approach God in a thoughtless manner; and yet, much of the prayer shows that we have done so!

Some persons fill up much of their prayers with praying, that they may *feel solemn—feel solemn!* They use tones, interjections, and expressions, suited chiefly to strike with awe, and amazement. The audience is impressed; but is it a pious and salutary impression? Is there a real lifting up of the heart and soul to God? Are the worshippers edified and comforted? Are the lambs of the flock fed? Do they not mistake a transient *fearfulness, cringing, sighing, and weeping, for piety and devotion? I have thought* that these *solemn meetings*, were not always the most refreshing to the weary and the heavy laden spirit. J. F.

(*To be continued.*)

For the Christian Register.

HINTS.

Titus iii. 2.—"*To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men.*"

We have many excellent tracts on the Christian doctrines; but we still need something more on the temper, spirit, courtesy and urbanity, which belong to the Christian character. Are not these and similar expressions, often wrongly understood and applied—"*hating father and mother*"—"*wife and children*"—"*come out from among them!*"—"*Being crafty, I caught you with guile?*" We need a guide for erring and ignorant consciences; something to resolve doubts concerning the decency, propriety, expediency, and moral honesty of certain actions.

Whether it is proper for an itinerant clergyman to solicit from a husband the favor of a private interview with his wife; when he knows they both attend a Unitarian Church; and that the husband, certainly, and the wife, for ought he knows? is opposed to his sentiments.

Whether it is proper for an Orthodox neighbor to invite the singers of a different society to meet at his house on Sabbath evening, *giving them to expect* that the object was Christian psalmody;—and then to have his minister ready at hand to preach them a lecture? Is he not crafty? and does he not catch them guile?

Whether it is not a low and unworthy manœuvre—overtaking the wife, sister, or daughter of a neighbor, walking to church, to invite her into a carriage, and flatter, entice and persuade her to go to a different place of worship, against the wishes of herself and friends? Whether it is not virtually teaching the wife to disregard her husband, and the daughter her parents?

Whether it would not be better that anxious meetings, enquiry meetings, and whispering meetings, should be held generally in the day time—and that a good proportion of the brethren as well as sisters should always be present.

Whether the injunction of Paul, to the primitive Chritians, "to salute and greet one another with an *holy kiss*" was not intended for a period of time, and a state of society and manners, quite different from the present.

Whether it is right for a gentleman to go into a neighboring town or parish, and without the knowledge of the clergyman, or of the district, visit the School, pray with the Scholars, and leave a bundle of Orthodox tracts to be distributed among the children, and carried home by them, when he knows they belong to a Unitarian Society?

Whether it is commendable to endeavor to draw one from his chosen place of worship, by telling him he will not be respected, if he goes there; and that no respectable people attend that meeting?

Let the Orthodox account the whole earth *missionary ground*, if they will; but let them send none but *Christian missionaries*; those who possess the spirit, the virtues and graces of their Master!—A flippant tongue, a hot temper,—a flaming zeal, and an Orthodox faith, are not sufficient credentials.

I would suggest the importance of having a number of cheap tracts writen and circuleted on such subjects as these—"The *golden rule* of our Savior; whether a christian ought to walk by it? and *when* he may be said to do so?" "Be courteous! whether the precept be binding *now*? and, what is implied in it?" "Whether the 2d commandment be *so like* unto the first, as to be *equally binding* on the conscience?"—"What Paul means by *Charity*? and, *how* it is greater than faith?" "Whether humility, meekness, love, peace, gentleness, forgivness, together with good works and personal righteousness, are to be denominated *filthy rags*, of which a child of God should be divested, that the work of the Spirit in his sanctification might appear more wonderful and glorious?

SUMMARY.

Collegiate Record. At the late commencement at *Union College*, July 23d, *seventy nine* young gentlemen were graduated. The honorary degree of D. D. was conferred on Rev. Mr. Lacy, of Albany, Rev. C. Taylor, of Poughkeepsie, Rev. Mr. Masters, of Duanesburgh, and Rev. B. B. Wisner, of Boston.

At the *Western University of Pennsylvania*, Pittsburgh, the degree of A. B. was conferred on *four* young gentlemen, and the honorary degree of D. D. on Rev. Joseph Kerr, of Pittsburgh, Rev. Allexander Bullions, of Cambridge (N. Y.) and Rev. James R. Wilson, of Coldenham. (N. Y.)

It would be more honorable for the governors of infant institutions like this, if they had the modesty to regulate the number of their honorary degrees, more by the number of their graduates. Three quarters as many doctors in divinity, as regular graduates!!

In the Daily Advertiser of Thursday, the editor of that paper gives an abstract of some warlike operations between the Rusians and Turks, on the 30th and 31st of May on the Northeastern coast of the Black Sea, and expresses the opinion, that "the emperor of Russia is taking his measures, in the invasion of the Turkish territories with reference to permanent possession."

Dr. Holyoke. Last Wednesday completed the hundredth year of this venerable and excellent man. A public dinner was that day given him, at the Lafayette Hotel, in Salem, by the Faculty of this city. The venerable DR. NATHANIEL LATHROP of Plymouth, now in the 91st year of his age was an invited guest.

Christian Visitant. The fourth number of Vol. II. of this work is just published. A notice of the contents will be found in our advertising columns.

The Boston Literary Gazette and the Portland Yankee have been united, it is said, and each will hereafter contain contributions from both Mr. Miller and Mr. Neal.—*Pat.*

Melancholy accident. Mr. John Hanners, son of Benjamin Hanners, hair dresser, aged twenty three, was drowned on Sunday morning in one of the bathing rooms at Cambridge Bridge. It had been observed that he had remained a long time in the bath, and on entering the room his clothes only were to be seen, and his body found at the bottom of the water, which was six feet deep. Medical aid was immediately procured, but all attempts to recover him proved ineffectual. *Patriot.*

An engraved likeness of the late Gilbert Stuart, by Edwin, from an original painting by John Neagle, has just been offered for sale in Philadelphia: price one dollar. It is said to be an excellent likeness and an engraving of the first order.

The carpet looms at Medway are nearly ready for the manufacture of Brussels qualities and figures. A handsome specimen was brought to this city last week.

THE PRESIDENT of the United States has arrived at his residence in Quincy, from Washington. He left that city on Thursday last week, rode on horseback to Baltimore the same day, received visiters, took the Union Line the next morning, arrived in Philadelphia the same evening.—An immense number of citizens welcomed his landing with loud and prolonged cheers, and waited upon him to his lodgings at the Mansion House Hotel, where the huzzas continued till The President appeared on the piazza, and said, "*Fellow Citizens.—I thank you for your kind reception, and wish you all good night.*" He arrived in New-York on Friday, and recieved the calls of the citizens through the day, and till 10 o'clock in the evening. On Saturday he visited the Navy Yard in Brooklyn, was received by Com. CHAUNCY, on board the Hudson frigate, under a national salute, passed some time at Prince's Botanical Garden, on Long-Island, dined with the Commodore, and took passage in the steamboat Chancellor Livingston, for Providence.—The boat having stopped at Newport, The President received three times three hearty cheers from the assembled citizens; and was welcomed on his arrival at Providence by the greetings of an immense assemblage, and by a discharge of artillery; stopped at the Franklin House, attended Divine Service at the meeting-house of the Rev. Mr. EDES; and in the cool of the evening, mounted his horse, rode to Walpole, remained at Fuller's for the night, and arrived in Quincy on Monday at noon. He was attended by his Secretary, Mr. *John Adams*. We learn that the President will return to Washington in October; and that he has acquiesced in an arrangement made by the Citizens of New-York, to pay their respects to the Chief Magistrate of the Union on his return. *Centinel.*

A letter received in this city, recently from England, states that Mr. Sparks, under an order obtained for the purpose, had but just commenced examining the records of the Colonial Office for facts relating to American History, and connected with his proposed publication of Washington's Letters, when the order was revoked, and it is supposed he will be denied the privilege of pursuing those researches. *Bulletin.*

In the case of Charles River Bridge, vs. the Proprietors of Warren Bridge and others, lately argued in the Supreme Court, the following judgment has been entered. It will be perceived that the main question remains undecided, The opinion of the Court, drawn up at length by the chief Justice, has been delivered to the Reporter.

In Equity. After hearing the parties by their counsel, on the motion that an injunction now issue against the said proprietors et al. inhibiting and restraining them from proceeding to build said Warren Bridge,—

At Chambers, this 12th day of August, 1828, Ordered, that said motion be overruled, and that the bill stand for answer according to the rules of Court in this behalf made.

ISAAC PARKER,
Chief Justice of Sup. Jud. Court.

By the rules for regulating the equity practice of the Court, parties are entitled, we believe, to sixty days to answer after the serving of the process. The motion in the present case was for a temporary injunction, which should have effect until the defendants should be heard on their answer.—*Adv.*

The sections of the Blackstone canal which yet remain unfinished, are those where the water has prevented the work from going forward. Hopes are still entertained that it will be completed the present season.

Pirates. The New York Journal of Commerce contains news from Gibraltar to July 8th and from Cadiz to the 8th. About the 1st of May a Brazilian brig, called the defender of Peter, was run ashore on the island of Cadiz, and a part of the crew, after remaining some time in Cadiz, became suspected and were arrested. About the end of June they confessed that they were pirates, that the brig sailed from Rio Janeiro, that she lay off the coast of Africa some days, the captain being sick on shore, and that the crew concluded to take possession of the vessel. A number who objected left the vessel in the boat, and were drowned before they reached the shore, the weather being boisterous. Four of these who remained in the brig were murdered before they could determine who should have the command.—They then set sail and fell in with a Boston ship returning from China, richly laden. They murdered every soul on board, took out the most valuable articles, set fire to the ship, and left her.—The Topaz of this port, which has long been despaired of, answers this description and must have been in those seas about that time. Their second prize was the English ship Morning Star, of the plunder and remarkable preservation of which we have had an account. They confess that they have robbed eight other vessels, principally English, and murdered all on board. The brig discharged her cargo, mostly specie and silks at Corunna. The specie alone amounted to $140,000. The pirates were in chains. *Adv.*

French Spoliations. The "Traveller has the following remarks, on the subject of the spoliations previously to A. D. 1800.

"Near the close of the last session of Congress, on the 24th May, a report was made by Mr. Chambers to the Senate on the memorials of certain persons who had sustained losses by the capture and condemnation of their vessels by the French Government prior to the Convention of 1800. The report is elaborate and clearly written, containing a mass of historical and statistical facts worthy of careful perusal; but its great length necessarily excludes it from our columns. The claimants are men, whose petition is entitled to the most deliberate consideration; both on account of the large amount of their claims, and the magnitude and importance of the principles upon which their pretensions are founded. The extent of the claims is not estimated with any degree of accuracy; but has been put down, at various times, at from eight to fifteen millions of dollars."

It seems that at the Convention of 1800, between France and our government, both admitted the claims, and that concessions in other respects were made by the French government, in consequence of our government's agreeing to urge those claims on France no further, and thus virtually assuming them to herself. A report made to the United States' Senate at the last session of Congress, on the subject of memorials and petitions relating to these spoliations, concludes in the following manner:

"The character and condition of the claims, after the lapse of so many years, will necessarily require the agency of a commission to arrange and establish their validity and amount, and apportion this distribution for which, at a future period, provision in detail will be necessary. In the mean time, and with a view to bring before the Senate the general merits of the claims, the committee beg leave to report the following resolutions.

Resolved, That, at the conclusion of the convention between the U. States and France, in 1800, there were large and just claims due from the French government to citizens of the U. States, for spoliations on their commerce.

Resolved, That, by the terms of said convention, the U. States relinquished the said claims, and released the French government from the payment thereof.

Resolved, That, it is proper and expedient for the U. States to make just compensation to those to whom said claims are due.

FROM EUROPE.

From London papers to June 23rd, received via New-York, the following items are selected.

In the English Parliament no very important movements had been made for a few days. The Duke of Wellington's Corn Bill, after two postponements, was to be read a third time in the House of Lords on Thursday, June 26.

On the 18th, the bill repealing the Usury Laws was read a second time, the vote being 52 to 40. Sir J. Mackintosh also brought forward a motion to extend the trial by jury, and eligibility to the legislature, to the inhabitants of New South Wales and Van Dieman's Land.

Another new College it seems is in contemplation in London, which is probably got up as an opposing influence to the one just going into operation, though the journals of the Church party strenuously deny any such motive.

A meeting was held on the 21st, at the Freemason's Tavern, to consider the means of establishing a new College in the metropolis, under the control of the Established Church, which was numerously attended.—His Grace the Duke of Wellington was in the chair, and was surrounded by the Archbishops of Canterbury, York, the Primate of Ireland, the Bishops of London, Durham, Landaff, Bath and Wells, Chester, Litchfield and Conventry, &c. &c., and most of the principal of the nobility.

The Duke of Wellington briefly addressed the meeting in explanation of the objects for which the meeting had assembled. His Grace said it was necessary in this country, the constitution of which was essentially Protestant, and which religion was established in the land, that a college should be founded wherever its existence was deemed necessary by the heads of that church.

Several resolutions were then adopted unanimously, laying down the necessity for the college, and the broad principles on which it would be conducted.

The Bishop of Chester said—"It has been said that no persons are to be admitted into the college, which it is the object of this day's meeting to found, but those who are members of the Church of England. So far from such being the fact, no question whatever as to the religious opinions held by the student will ever be asked, and all that will be required of him is, to conform to the rules of dicipline which will be laid down on that head.

The subscriptions entered into at the meeting amounted to nearly £20,000.

Ministers have, it is understood, resolved to send Mr. Stratford Canning on a special mission to the Greeks. This measure, it is said, is undertaken conjointly with France, in consequence of the hopes entertained of bringing the question of Grecian independence to an issue. Mr. C. it is expected, will proceed instantly on his mission, and will leave town in one or two days, at the latest.

Lord Heytesbury will leave London this day on his mission to St. Petersburgh.

Portugal. It appears by the late advices, that a contest of some importance is at this time going on, between the prince *Don. Miguel*, of Portugal, and the Congress of Oporto, who are acting under the constitutional charter, and in the interest of Don Pedro, of South America.

It seems that the Cortez of the Kingdom have declared *Don Miguel* absolute King of Portugal. There are various reports in relation to the state of the parties in Portugal. The experienced editor of the Boston Centinel thinks the European Powers generally regard Don Miguel as a usurper, and will at least be backward in acknowledging his pretensions, if they do not even hazard a war to put him down.

The following is from a London paper June 24.

"Letters from Lisbon of the 17th June, give the details of the operations of Don Miguel's army. The constitutional forces were distant about 20 leagues from Lisbon. The order given to the police guards, and to the small number of the troops in the city, to march immediately, is evidence that the rebel army is inferior in force to that of the Constitutionalists. Arrests are very frequent—two thousand in less than a fortnight.

The Journal of Geneva states, that the affairs of Greece are in a more flourishing state than formerly—the conduct of the President continues to inspire the people with confidence. The King of Bavaria has sent to M Eynard, the active friend of Grecian Independence, the sum of 50,000 francs, to be applied as occasion requires. A letter from M. Eynard, dated June 18, states, that the plague had been carried from Ibrahim Pacha's camp to the Isles of Hydra and Spezzia, which had applied to the President for relief. Armed barges and a sanitary line have been stationed in the vicinity of these islands, and every possible precaution taken to prevent the malady from spreading to the rest of Greece.

The Daily Advertiser of the 13th instant, gives the following abstract of news by a late arrival from France.

The New-York papers of Monday evening, received by the Steam-boat mail, bring news from Paris to June 28, brought by the ship Olympia, Capt. Wood, of this port from Havre. Official bulletins from the Russian Army on the Danube, to June 11, are received. The first division of Russian troops, passed the Danube, a short distance above Ismael, on the 8th, by the assistance of a flotilla from the Black Sea, and a number of merchant vessels. Their passage was resisted from a number of bateries on the right bank of the river. Eight battalions were landed and several cannons with small loss, and the Turkish batteries, with 15 cannon were taken possession of by the Russian troops, which sustained but trifling loss. The fortress of Isackstcha was immediately invested, and on the 10th it surrendered, containing two Pachas, 85 pieces of cannon, 17 stands of colors, with a great supply of amunition and provisions. On the 9th, the passage of the troops was continued, and on that day the Emperor set his foot on Turkish territory. In the mean time a bridge was erected on which a brigade of cavalry was crossing, at the date of the last bulletin, and the rest of the army was to follow.

Ibrail, which is situated 50 or 60 miles higher up the Danube, on the left bank, had not surrendered on the 8th, but it is said had been reinforced by a garrison of 8000 men. On the second the Turks made a sortie and took 500 prisoners, who were immediately beheaded. This is not official.

The affairs of Greece are said to be more prosperous.

The young men of Auvergne gave a splendid banquet to General Lafayette, on the 22d June—the old General's toast was,

"To the assembled young men of the three departments of Auvergne, and to our dear native mountains—the volcanoes of these are extinct, but the sacred fire of liberty will never be extinguished among them."

MARRIAGES.

In this city, Mr. James Rowley, to Miss Lydia A. Fowle. Mr. Edmund Barnard to Miss Maria Louisa Sampson. Mr. Galen Merriam to Miss Silence S. Baxter, daughter of Daniel Baxter, Esq. By Elder Joseph Mudge, Mr. James B. Phillips to Miss Abigail Wentworth, both of this city.

On the 31st ult. at Myrtle Grove, Maryland, Thomas B. Coolidge, of Boston, to Susan Elizabeth, daughter of Hon. R. H. Gouldsborough.

DEATHS.

In Beverly, Mrs. Abigail Gould, aged 58, widow of the late Josiah Gould, Esq.

In East Bridgewater, Major Benjamin Harris, of this city, aged 36.

In Groton, Mass. on the 6th ult. Joseph Page, aged 83 years. He served both in the revolutionary and in the Old French War, and related to his friends many of the occurrences of those eventful periods, in the clearest manner and without alteration from the lapse of years.

In Barnstable, by Rev. Mr. Hersey, Mr. Nathaniel Smith to Miss Lydia S. Bacon.

In Utica, N. Y. Mrs. Sarah Adams, aged 62, relict of the late Charles Adams, Esq. and sister-in-law of the President of the U. S.

TO PARENTS.

THE Proprietor of the *Boylston Circulating Library*, 364 Washington-street, offers for Sale, his large Stock of JUVENILE BOOKS, *at half the retail price*. An excellent opportunity now offers to furnish Children with useful Books at a very low rate. Just received, a Case of *Ladies work Baskets*, all patterns.

Juvenile Repository and School Bookstore, 364 Washington-street. 3t. Aug. 16.

UNITARIAN TRACTS.

THE Tracts of the A. U. A. First Series—*Vol. 1. Bound*, containing from No. 1 to No. 11 with an Index, may be had at the Depository, 72 Washington-street. 3t. July 26.

MEDICAL INSTITUTION OF HARVARD UNIVERSITY.

THE *Medical Lectures* will begin on the *third Wednesday in October*, in the Massachusetts Medical College, Mason-street, Boston.

Anatomy and Surgery,	By DR. WARREN,
Chemistry,	DR. WEBSTER,
Materia Medica,	DR. BIGELOW,
Midwifery and Medical Jurisprudence,	DR. CHANNING,
Theory and Practice of Physic,	DR. JACKSON.

The Lectures continue thirteen weeks. The Class attend the Medical and Surgical Practice of the Massachusetts General Hospital, and Dr. Jackson's Clenical Lecture on the Cases, without fees. Separate Lectures on the Principles of Surgery are given by Dr. Warren without fees. Arrangements have been made for the study of Practical Anatomy, which will probably afford as great facilities as can be desired, and at as low a rate as at any school in the United States. The use of the Library of the Massachusetts Medical College may be obtained during the Course, by paying one dollar. WALTER CHANNING,
8t *Dean of the Faculty.*

JUST published by N. S. Simpkins, & Co. "The *Christian Visitant or Religious Miscellany*," No. 4, Vol. II. For July and August.

CONTENTS.

Religious Liberality; The Life of Faith; Notice of the late Dr. Abbot of Beverly.—JUVENILE DEPARTMENT. Lessons on the Mind.—POETRY. The Setting Sun; Soliloquy; A Hymn.—SELECTIONS. An Excellent Spirit; Repentance; Prayer.—INTELLIGENCE. Religious Meetings in London; Sunday School Union; Liberia; Trinity Church. Aug. 16.

CONCORD ACADEMY.

THE subscriber informs his friends and the Public, that his School will be open for the reception of *Boarding and Day Scholars*,—the Fall Term to commence on Monday, September 8. Parents who send from a distance are informed, that the Preceptor will be particularly attentive to the Improvement of all who may be placed under his care, in good morals, and correct manners; and that the instruction given shall be thorough, in all the branches usually taught in the Academies and Schools in the vicinity. He hopes by devoting himself to his employment as a teacher, and by his unremitted exertions for the improvement of his pupils, to merit a continuance of that encouragement which he has hitherto received.

Terms $5 per quarter. Board from $1 50 to $2, in families near the Academy; or with the Preceptor if application be made soon.

PHINEHAS ALLEN, *Preceptor.*
Concord, Aug. 9, 1828.

REFERENCE,
REV. DR. PIERCE, *of Brookline*,
REV. MR. BARRETT, *of Boston*,
HON. SAMUEL HOAR, *of Concord.*

UNITARIAN ADVOCATE.

THIS day published, by BOWLES & DEARBORN, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 2. No. 2. for Aug. 1828.

CONTENTS.

Miscellany. Symptoms of Liberality at Princeton; Salvation; Unbelief; Colossians i. 16, 17; Morning Hymn; On Mysteries; Some Errors respecting the Method of Pardon; Omnipresence of God; The Knell; Sunday Schools; Translation from the Italian; Rev. Abiel Abbot; Daily Monitor; Presumptive Arguments; Moral Tales. 3t. Aug. 9.

NEW WORKS.

AN Address delivered on the Fourth of July, 1828, at Watertown, in Commemoration of the Anniversary of National Independence; by Convers Francis.

A Sermon delivered in the Meeting House of the First Parish of Beverly, June 18, 1829, on the occasion of the lamented death of the Rev, Abiel Abbott, D. D. late Pastor of the First Church and Society in Beverly; by James Flint, D. D. Minister of the Second Church and Society in Salem.

A Sermon delivered at the Ordination of the Rev. William Parsons Lunt, as Pastor of the Second Congregational Unitarian Society in the City of New-York, June 19, 1828; by F. W. P. Greenwood, Junior Minister of King's Chapel, Boston. Just published, and for sale by BOWLES & DEARBORN, 72 Washington-street. 3t. July 19.

JOTHAM ANDERSON.

JUST published, at this Office, and for sale by the Booksellers generally, "The RECOLLECTIONS OF JOTHAM ANDERSON, *Second Edition*, with other pieces of a similar character."

The following is the Author's Advertisement to the Second Edition.

ADVERTISEMENT.

The *Recollections* were originally printed in the CHRISTIAN REGISTER, and were re-published in a volume about four years ago. To the present edition have been added four chapters, which must be considered as closing the work, though they still leave it incomplete. The other articles were also first printed in the same paper, excepting one, which appeared in the CHRISTIAN VISITANT. The 'Extracts from a Journal' represent strictly and literally what took place. Of the other pieces, some are founded in fact, and some are the offspring of imagination. But the object of all has been to do good, and it is hoped that they have not altogether failed in it. HENRY WARE, JR.
May 1828.

CHRISTIAN TEACHER'S MANUAL.

JUST published by BOWLES & DEARBORN, 72 Washington-street,—*The Christian Teacher's Manual*; designed for families and Sunday Schools. Vol. I. No. 4.

CONTENTS.

Names and Titles of Christ; Lessons on the Mind; Perception; On the Mosaic Institutions; On Light; Dialogue on the Sabbath; "The Spirit giveth Life." 3t. July 26.

DISTRICT OF MASSACHUSETTS....*to wit.*

District Clerk's Office.

BE IT REMEMBERED, That on the fifteenth day of July A. D. 1828, in the Fifty Third Year of the independence of the United States of America, PUTNAM & HUNT, of the said district, have deposited in this Office the Title of a Book the Right whereof they claim as Proprietors in the Words following, to wit:

"*Biographical Sketches, of Great and Good Men, Designed for the Amusement and instruction, of Young Persons.*"

In Conformity to the Act of the Congress of the United States, entitled "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned:" and also to an Act entitled "An Act supplementary to An Act, entitled, An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books to the Authors and Proprietors of such Copies during the times therein mentioned: and extending the Benefits thereof to the Arts of Designing, Engraving and Etching Historical and other Prints."

JOHN W. DAVIS,
Clerk of the District of Massachusetts.

ANECDOTES OF ANIMALS. Just published by BOWLES & DEARBORN, No. 77 Washington-street.

Select Anecdotes of Animals, accompanied with descriptions and 34 engravings, intended for the instruction and amusement of young persons. By the author of "Evenings in Boston." Aug. 9.

POETRY.

"Thou Shalt Sleep with thy Fathers."
2 *Samuel* vii. 12.

"Thou shalt sleep with thy fathers," as they
Are sleeping in silence with theirs;
And the dark grave where moulders thine ancestors' clay
Shall soon be the home of thine heirs.

"Thou shalt sleep with thy fathers." Thy doom,
Like theirs, is to moulder beneath;
The only thing permanent here is the tomb,
The only thing certain is—death.

"Thou shalt sleep with thy fathers." Repose
Which flies from the wretched one's bed;
When prayed for by weariness, courted by woes—
Repose is the lot of the dead.

"Thou shalt sleep with thy fathers." They *were*
And they *are* not; thou *art*, but ere long
Thou shalt *not* be: we vibrate 'twixt pleasure and care,
And fall 'midst the sepulchred throng.

"Thou shalt sleep with thy fathers." They sleep
With their fathers; and wave after wave
Whelms the centuries of men to the grass-covered heap
Which affection hath raised for the grave.

"Thou shalt sleep with thy fathers." Thy sons
Shall sleep in due season with thee;
Till the last drop of time from its cistern which runs
Falls into eternity's sea. A.

Monthly Repository.

MISCELLANY.

Columbus.

The following allusion to Columbus, is from Hon. E. Everett's Oration, at Charlestown, on the 4th of July.

About half a league from the little seaport of Palos, in the province of Andalusia, in Spain, stands a convent dedicated to St Mary. Sometime in the year 1486, a poor way-faring stranger, accompanied by a small boy, makes his appearance, on foot, at the gate of this convent, and begs of the porter a little bread and water for his child. This friendless stranger is Columbus. Brought up in the hardy pursuits of a mariner, with no other relaxation from its toils, but that of an occasional service in the fleets, of his native country, with the burden of fifty years upon his frame, the unprotected foreigner makes his suit to the haughty sovereigns of Portugal and Spain. He tells them, that the broad flat earth on which we tread, is round;—he proposes, with what seems a sacrilegious hand, to life the veil which had hung, from the creation of the world, over the floods of the ocean;—he promises, by a western course to reach the eastern shores of Asia,—the region of gold, and diamonds, and spices; to extend the sovereignity of christian kings over realms and nations hitherto unapproached and unknown;—and ultimately to perform a new crusade to the holy land, and ransom the sepulchre of our Saviour, with the new found gold of the east.

Who shall believe the chimerical pretension? The learned men examine it, and pronounce it futile. The royal pilots have ascertained by their own experience, that it is groundless. The priesthood have considered it, and have pronounced that sentence so terrific where the inquisition reigns, that it is a wicked heresy;—the common sense, and popular feeling of men, have been roused first into disdainful and then into indignant exercise, toward a project, which, by a strange new chimera, represented one half of mankind walking with their feet toward the other half.

Such is the reception which his proposal meets. For a long time, the great cause of humanity, depending on the discovery of these fair continents, is involved in the fortitude, perseverance, and spirit of the solitary stranger, already past the time of life, when the pulse of adventure beats full and high. If he sink beneath the indifference of the great, the sneers of the wise, the enmity of the mass, and the persecution of a host of adversaries, high and low, and give up the fruitless and thankless pursuit of his noble vision, what a hope for mankind is blasted! But he does not sink. He shakes off his paltry enemies, as the lion shakes the dew-drops from his mane. That consciousness of motive and of strength, which always supports the man who is worthy to be supported, sustains him in his hour of trial; and at length, after years of expectation, importunity, and hope deferred, he launches forth upon the unknown deep, to discover a new world, under the patronage of Ferdinand and Isabella.

The patronage of Ferdinand and Isabella! Let us dwell for a moment on the auspices under which our country was brought to light. The patronage of Ferdinand and Isabella! Yes, doubtless, they have fitted out a convoy, worthy the noble temper of the man, and the gallantry of his project. Convinced at length, that it is no daydream of a heated visionary, the fortunate sovereigns of Castile and Arragon, returning from their triumph over the last of the Moors, and putting a victorious close to a war of seven centuries' duration, have no doubt prepared an expedition of well appointed magnificence, to go out upon this splendid search for other worlds. They have made ready, no doubt, their proudest galleon, to waft the heroic adventurer upon his path of glory, with a whole armada of kindred spirits, to share his toils and honors.

Alas, from his ancient resort of Palos, which he first approached as a mendicant,—in three frail barks, of which two were without decks,—the great discoverer of America sails forth on the first voyage across the unexplored waters. Such is the patronage of kings. A few years pass by; he discovers a new hemisphere; the wildest of his visions fade into insignificance, before the reality of their fulfilment; he finds a new world for Castile and Leon, and comes back to Spain, loaded with iron fetters. Republics, it is said, are ungrateful;—such are the rewards of monarchs.

Drinking Cold Water.

The justly celebrated Dr. Rush has the following remarks on the subject of freely drinking cold-water in warm weather.

"Three circumstances generally concur to produce disease or death from drinking cold water. 1. The patient is extremely warm. 2. The water is extremely cold. And, 3. A large quantity of it is suddenly taken into the body. The danger from drinking the cold water is always in proportion to the degrees of combination which occur in the three circumstances that have been mentioned."

But if people will drink cold water profusely, when the body is preternaturally heated, in defiance of all the instruction from the fatal effects attending the practice, the Dr. then gives the following advice.

"1. Grasp the vessel out of which you are about to drink, for a minute or longer, with both your hands. This will abstract a portion of heat from the body, and impart it at the same time to the cold liquor.

"2. If you are not furnished with a cup, and are obliged to drink by bringing your mouth into contact with the stream which issues from a pump, or a spring, always wash your face and hands previous to your drinking, with a little cold water. By receiving the shock of the water first on these parts of the body, a portion of the heat is conveyed away and the vital parts are hereby defended from the action of the cold."

On these rules Dr. Coffin, of this city, makes the following judicious remarks, in a little work, on the subject of cold and warm bathing.

"These principles and precepts have emanated from a source of high medical authority; they have been promulgated and republished in our newspapers, and apparently admitted by all as perfect and satisfactory,—and as sufficient, if observed, to secure those in danger, from the impending injury.

"For all these reasons they deserve a deliberate examination, and if it should be found that they are delusive and fallacious, it is the more necessary that their true character and tendency should be fully understood.

"As they now stand, supported by the well earned reputation of their author, and the submission or approbation of the American people, the first effect they would produce is, to persuade those persons who are most exposed to the danger before us, that if they comply with the condition of the second direction of Dr. R. they may then drink cold water without injury.—If this be the effect of the advice given, it will increase the evil it was intended to prevent.

"But in order to estimate the rule correctly, we must first ascertain in what state of the body cold water can be safely taken into the stomach; and this, if we mistake not is precisely that state in which cold bathing is most grateful and beneficial.

"This eminent physician seems to have adopted the popular opinion on this subject, and apprehends the danger to originate from the great difference between the temperature of the body and that of the water drunk. The fact however, says Dr. Currie, is in my mind perfectly established, that there is no situation, in which the application of cold to the body, whether to the surface or the stomach, is so safe, or in general so salutary, as when the heat of the body, from whatever cause, is preternaturally great, provided that the body be not already in a state in which it is rapidly parting with this heat, and no disease has taken place in the general sensibility, in the structure in any of the parts, or any derangement or excessive action in the organs of respiration, or in those of the circulation of the blood. And that where the body is preternaturally heated, the degree to which cold water may be drunk, may always be decided by the steadiness of the sensation of heat, the tenacity with which it is retained, and the regularity with which the vital functions of the system are carried on at the time.

"The instances, that are recorded of the fatal effects of large draughts of cold liquids, have more frequently occured after severe exercise and fatigue, than even in intermittent fever. The cause of this is obvious,—the heat preternaturally accumulated by exercise, is held with less tenacity than the heat in intermittents. It is dissipated by the perspiration which exercise occasions, and is speedily lost, when to profuse sweating is added a state of rest. We have now come exactly to that condition of the body in which death occurs from drinking cold water from pumps and cold springs. The body is excessively heated, not only by the warmth of the sun, but also by exercise, and respiration and the circulation of the blood are often rendered tumultuous, violent, and irregular; the heat is rapidly evaporating by copious perspiration and rest. Is this the time for deciding by indulgence how much cold water the stomach can bear with impunity? The experiment cannot be made without the utmost risk of life.

"Recollect for a moment that the state in which the greatest allowable quantity of cold water which can ever be safely applied to the stomach or skin, where fever is not present, is that in which the following circumstances exist at the same time.

1. Preternatural heat; 2. a dry skin; 3. strength; 4. a continued action of the cause or causes which have produced this inordinate heat; and 5. a perfect peformance of all the functions of health.

"Now let us compare this state of the system with that of the man at the pump, who is about to take the fatal draught.

"His heat is indeed great, but the causes, or at least one of them, which have excited this heat, has ceased to act; and this heat, so far from being firmly retained, is fast escaping with the abundant perspiration. So far from being strong, he is more or less exhausted and weakened by his labor and excess of temperature, and perhaps also by profuse sweating; and the great functions of life are more or less hurried, impetuous, and imperfect. Is this the time for indulgence, the time in which the vital parts are *defended* from the action of cold, because the panting laborer has first grasped the vessel of cold water, because he has washed his face and hands with some of it, and complied with all the other precautions of safety? Whatever the urgency for indulgence, or the excuse for it in this case may be, I venture to assert, that another so full of danger cannot be named."

Massachusetts General Hospital.

The following extract from the late Report of the Trustees of the *Massachusetts General Hospital*, will, we doubt not, be read with interest.

The generous donations of individuals, with the aid of the Government, have erected an extensive building for the sick, in a retired and healthful part of the City. The poor patients under the daily care of skilful, intelligent, and eminent surgeons and physicians, are watched over by faithful and attentive nurses, and in truth the minor officers and domestics, under the vigilant eye of Mr. and Mrs. Gurney, (the approved superintendent and matron) continue to give the *sick poor*, all the comfort and relief, with all the chances of restoration, which the kindness of friend, or the influence of money can command for those favoured with both. The grounds have been improved by the planting of ornamental trees and shrubs, and the extension of the gravel walks for those patients whose health will admit of exercise in the open air. At the M'Lean Asylum, the addition to the wing appropriated, to the males is completed and many of the apartments already in the occupation of patients. This addition, it is believed, combines all that was useful heretofore adopted in other similar establishments, with much that originated with the Superintendent, who is very thoughtful and ingenious for the security, comfort and health of those entrusted to his care. The advantages of this addition are so many, so obvious, and so important, that it is already a subject of calculation and an object of great desire to have a similar addition to the wing appropriated to females—our funds will not at present admit this expense; we cannot but live in the hope that some noble spirit like the munificent M'Lean, will lay a foundation for blessings continued to mankind long after that spirit shall have gone to receive its reward.

The records of the Visiting Committee shew an exact and regular fulfilment of that important trust, the exercise of which is so highly useful, in both branches, being a fixed and known period for examination, and exciting a feeling of security and confidence in both Superintendent and Patient, in the one that he is faithfully attended, and in the other that the faithful discharge of his trust is known, understood, and acknowledged.

The surgical department of the Hospital has increased in its usefulness during the past year; the number of surgical cases has been greater than that of any former year, and the number of surgical operations has considerably exceeded that of any former period of the same extent. It seems to be generally understood through the country, that this institution is the most safe as well as the most economical place of resort in all difficult and dangerous cases, especially such as require operation; one of the consequences of this general sentiment in regard to the Hospital, is, that many diseases are presented there, which are in their nature incurable—whence it has followed, that as the reputation of the Institution has increaseed, the number of cases reported incurable or not relieved has also increased. During the past year this department of the Hospital has been useful to the public in a signal manner, by affording to the wounded and disabled the means of borrowing apparatus calculated to relieve their sufferings, and which did not exist elsewhere. The funds having been almost absorbed in the necessary expense of building, much reliance was placed upon the subsciption of individuals to maintain a free bed, with the right at any time to send a patient to the Hospital. This reliance was well placed. The subscription free beds the present year are thirty-three, beside the six which are subscribed for by the Humane Society.

The whole number of Free Patients discharged during the year ending April 1, 1828, was 218.—108 were discharged well, 55 much relieved, 30 not relieved, and 7 died. The average number of weeks they remained was nearly the same as last year, or about five weeks and an half. The proportion of those recovered and much relieved is greater than the last year.

New Orleans.

"It is certainly mournful for a traveller to dwell among the monuments of Pompeii, of Herculaneum, and of Rome. There, if he feels at all, he feels among these wrecks of past grandeur, that he is nothing. A totally different sensation possesses the mind on entering an American city. In these, man beholds what he can contend with, and what he can accomplish, when his strength is not checked by the arbitary will of a despot. New Orleans the wet-grave, where the hopes of thousands are buried; for eighty years the wretched asylum for the outcasts of France and Spain, who could not venture one hundred paces beyond its gates without utterly sinking to the breast, or being attacked by alligators; has become in the space of twenty-three years, one of the most beautiful cities of the Union, inhabited by 40,000 persons who trade with half the world. The view is splendid beyond description, when you pass down the stream, which is here a mile broad, rolls its immense volume of water in a bed above 200 feet deep, and as if conscious of its strength appears to look quietly on the bustle of the habitations of man. Both its banks are lined with charming sugar plantations, from the midst of which rises the airy mansion of the wealthy planter, surrounded with orange, banana, lime and fig trees, the growth of a climate approaching to the torrid zone. In the rear you discover the cabins of the negroes and the sugar houses, and just at the entrance of the port, groups of smaller houses as if erected for the purpose of concealing the prospect of the town. As soon as the steam boats pass these outposts, New Orleans in the form of a half moon, appears in all its splendour—the river runs for a distance of four or five miles in a southern direction: here it suddenly takes an eastern course, which it pursues for the space of two miles, thus forming a semi-circular bend. A single glance exhibits to view the harbour, the vessels at anchor, together with the city, situated as it were at the feet of the passenger. The first object that presents itself, is the dirty and uncouth backwood's flat boat. Hams, ears of corn, apples, whiskey barrels, are strewed upon it, or affixed to poles to direct the attention of the buyers. Close by, are the rather more decent keel boats, with cotton, furs, whiskey, flour. Next the elegant steam boat, which by its hissing and repeated sounds announces either its arrival or departure, and sends forth immense columns of black smoke that forms into long clouds above the city. Farther on, are the smaller merchants vessels, the sloops and schooners from the Havana, Vera Cruz, Tampico; then the brigs; and lastly, the elegant ships appearing like a forest of masts.

"Considered in a commercial point of view, the situation of New Orleans is, perhaps without a rival on the face of the globe. Although 109 miles from the sea, its position is peculiarly favorable for an immense, and indeed, unparalleled trade, which in due course of time it will most probably enjoy.

"Standing on the extreme point of the longest river in the world, New Orleans commands all the commerce of the immense territory of the Mississippi, being the staple pointed out by nature for the countries watered by this stream, or by its tributaries—a territory exceeding a million of square miles. You may travel on board a steam boat of 300 tons and upwards for an extent of 1000 miles from New Orleans up the Red river; 1500 miles up the Arkansas river; 3000 up the Missouri and its branches; 1700 miles up the Mississippi to the falls of St. Anthony; the same distance from New Orleans up the Illinois; 1200 miles to the north east from New Orleans on the Big Wabash; 1300 on the Tennessee; 1300 on the Cumberland, and 2300 miles on the Ohio up to Pittsburg. Thus New Orleans has in its rear this immense territory with a river 4200 miles long (including the Missouri) besides the water communication which is about to be completed between New York and the river Ohio. The coast of Mexico, the West India islands, and the half of America to the south, the rest of America on its left, and the continent of Europe beyond the Atlantic."

SWELLED BEAM WINDLASS BEDSTEAD.

CHARLES ADAMS, No. 422 Washington-street, Boston, a few doors south of the Boylston Market, on the opposite side, has constantly on hand the Patent Swelled Beam Bedstead, of various qualities, forms and prices.

The Swelled Beam in the Windlass Bedstead is indispensable, to prevent the sacking from sagging, and to keep the mattress or bed full in the middle. The operations are as follows, viz.

The Swelled Beam being much larger in the middle than at the ends, the sacking is thereby drawn tighter in the centre where the greatest weight comes, and is kept so by turning the beam from time to time, as occasion requires, as it gathers up most of that part of the sacking (the middle) which is attached to the largest part of the beam, and which of course requires to be most braced.

The following valuable testimonies in favor of this invention, have been inserted in the public papers.

From the Boston Medical Intelligencer.

"Since the erection of the U. S. Marine Hospital at Chelsea, the patients of this Institution have been provided with Adams' Patent Swelled Beam Windlass Bedstead; an article which, for comfort and convenience, has not been equalled by any invention for domestic purposes. The luxury of a tight sacking we are all aware of, but can rarely permanently obtain it.—By this simple contrivance, if a patient is unable to be raised from his bed without distress, and the sacking becomes loose, as is always the case in new bedsteads, by turning the beam with the lever this inconvenience is more easily remedied, even with the weight of the body and bedding on it, than in the common bedstead divested of all its load. Other conveniences are also to be found in it. Having no hiding places for bugs, they cannot lie concealed in it, as no screws are employed in its construction.

"To the well it is equally a luxury and a means of preserving health, which no one will voluntarily relinquish after having experienced its pleasant and salutary effects."

From the Boston Daily Advertiser.

"The improvement in this Bedstead consists in a mode of straining the sacking in such a manner, as to dispense with the use of screws, and as to make the bedstead more firm, and the sacking much more tight, than it is possible to make it in the common mode of construction. It is also less likely to get out of repair, than those in common use, and is so simple that it may be taken down, and put up, and strained to its greatest tension, in a very few moments. We saw one of them taken entirely to pieces, put up again, and perfectly strained by two persons, in less than two minutes. It is easily taken down or put up by a single person.—They are made in a very neat style of workmanship, and are susceptible of any degree of ornament."

Boston, June 21. 4t

SHEET ISINGLASS, MICA, OR TALC.

CONSTANTLY for sale at Store No. 89, Cambridge, corner of Blossom-street, opposite Crombie & Mansur's Tavern, a complete assortment of the above article, of all qualities and sizes, suitable for Compass Cards, Lanterns, Stove Faces, &c. which will be sold very low. This article is far preferable, on many accounts, to horn, or any thing of the kind ever offered for sale in the United States. Its resistance to fire, being cheaper, and better calculated for Lanterns, Compass Cards, Stove Faces, &c. renders it one of the most useful articles for those engaged in the Lantern and Mathematical Instrument making business. A fresh supply of the above article just received.

Boston, June 28. ep. 6m

UMBRELLA AND PARASOL ESTABLISHMENT.

JOHN LILLEY, No. 79, Market street, corner of Market and Court streets, has lately enlarged his Manufactory, and has now on hand and offers at Wholesale and Retail, at his wareroom, on the most reasonable terms, the largest assortment of articles in his line, to be found in New-England, viz.

Umbrellas of superior large size, Green, Blue, and Brown, made of Italian, French and China silk.
Do. small size do. do.
Do. with plated sticks, and Ivory mounted.
Do. Cane Handles, a neat and light article for Summer.
Do. low priced Silk.
Do. large and small size, Gingham, superior quality.
Do. 24, 26 and 28 inch Gingham, with Whalebone sticks, suited for country trade.
Do Oil Linen, 25, 26, 27, 28 and 30 inch do
Parasols, Green and rich borders, starr fringes, Ivory and plated handles, &c.
Do. Brown do. white fringes.
Do. do. do. brown do.
Do. do. cane colored handles.
Do. do. black sticks, with white fringes.
Do. do. brown fringe.

Also, just received, a complete assortment of green, and brown silk and silk Fringes. A general assortment of walking canes. White and green Oiled Linen.

☞ Whalebone for stays, constantly on hand, and cut to any pattern. ep3m May 24.

LIBERAL PREACHER—No. 2. Vol. II.

JUST published by *Bowles & Dearborn*, 72 Washington st. the LIBERAL PREACHER, for August. Containing a Sermon "On the Divine influence in the Conversion of Sinnes," from 1 Corinthians, xv. 10. By John Foster, D. D. of Brighton, Mass.; and a Sermon "On Female Duties and Trials," from Acts ix. 36—41.—By Aaron Bancroft, D. D. of Worcester. 3t. Aug. 9.

NEW BOOKS FOR YOUTH.

MUNROE & FRANCIS, corner of Washington and Water-street, have just published, "*The Eskdale Herd-Boy*," a Scottish Tale, for the instruction and amusement of youth; By *Mrs. Blackford*, the author of the Scottish Orphans.

The author has endeavored, in relating the adventures of *John Telfer*, the Eskdale Herd-Boy, to impress on the minds of her young readers, the permanent advantages of early integrity and gratitude. In the short and unfortunate life of *William Martin*, she has attempted to show the duty that is incumbent on all young people to subdue that disobedient and self-willed temper, which may otherwise undermine, not only their own comfort and happiness, but those of their parents and friends, of all whom they love, and of all to whom they are dear. The character of *Helen* is meant to illustrate the inestimable value that a dutiful daughter may be of, both to father and mother.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS.—*Ninth Edition.*

THOMAS WELLS at No. 92 Hanover Street, Boston, has just published A Selection of Hymns and Psalms for Social and Private Worship. Ninth Edition. (Royal 18mo. size.)

In offering this edition, together with a supply of the recent stereotype edition, the Publisher is enabled to gratify the wishes of those who call for handsome copies on Paper and type of a size larger than the stereotype edition; as well as those to whom the neatness of the stereotype copy is acceptable. July 26.

CAUTION.

THE public are cautioned against a Counterfeiter who is travelling in the country, imposing on the public a Medicine in imitation of *Gordak's Physical Drops*, which he offers as the genuine, though it is an entire imposition. The said man is a foreigner, quite short, and pock-marked—and has offered the Medicine at a less price than the genuine is sold for.

Those who have been already imposed on, are cautioned against vending the same.

The genuine may be had at wholesale, by appointment, of the sole agent, JOHN MARSH, No. 96 and 98 State-street, and at retail by most of the apothecaries in the city, and generally at the country stores throughout the New-England States.

June 14. WILLIAM GORDAK.

NEW BOOKS FOR YOUTH.

PERSIA; containing a description of the country, with an acconnt of its government, laws, and religion, and of character, manners and customs, arts, amusements, &c.—of its inhabitants. By Frederick Shoberl. With 12 colored engravings.—*The Life of William Penn*, compiled from authorities, and many original manuscripts. By Mrs. Hughs, author of Aunt Mary's Tales; ornaments discovered, &c.

Published by Munroe & Francis, corner of Washington and Water-streets. August 2.

THE ESKDALE HERD-BOY.

A SCOTTISH Tale,—by *Mrs. Blackford*, author of the Scottish Orphans, &c. With an engraving The Soldier's Orphan. Pollocks Ralph Gemell, a ale for Youth. The Pastor's Tales. Memoirs of Elita J. Drysdale just received and for sale by James Lorzg No. 132 Washington-street. July 19.

CHRISTIAN REGISTER.

All communications for the editor, as well as letters of business relating to the Christian Register, may be d dressed to David Reed, Boston.

Terms. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year, will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity

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